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ESSAY, &c.

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PROPERTY AND THE MIND
CULTURE
NATURE FURNISHES A MAN WITH
A GENERAL APPETITE OF GLORY—
EDUCATION DETERMINES IT TO
THIS OR THAT PARTICULAR OB-
JECT.
SPECTATOR.

NATURE FURNISHES A MAN WITH
A GENERAL APPETITE OF GLORY—
EDUCATION DETERMINES IT TO
THIS OR THAT PARTICULAR OB-
JECT.

SPECTATOR.

PARENTS MAY THINK PROPER TO MAKE
CHOICE OF HIS FRIENDS

B. WILLIAM BENTLEY
OF BARNSTABLE

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AN
E S S A Y
CONCERNING THE
PROPRIETY AND THE MANNER
OF
CULTIVATING
IN
CHILDREN AND YOUTH
A
DISPOSITION TO,
AND OF
INSPIRING THEM WITH,
AN
INCLINATION FOR,
ANY PARTICULAR
OFFICE, PROFESSION, TRADE,
OR
EMPLOYMENT,
WHICH
PARENTS MAY THINK PROPER TO MAKE
CHOICE OF FOR THEM.

1031 J. 17
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By *WILLIAM PETTMAN*,
OF SANDWICH, IN KENT.

CANTERBURY:
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MDCCLXXXI.

E S A Y

CONCERNING THE

PROPRIETY AND THE MANNER

CULTIVATING

IN

THE COMMERCIAL AND MANUFACTURING

DISPOSITION TO

AND OF

INSTRUMENTS WITH

AND OF

A POWER; INCENTIVE FOR

OVER THE INDUSTRY

AND OFFICE, PROFESSION, TRADE,

OF

EMPLOYMENT,

AT

WHICH

TAKEN TO

OF

OF SANDWICH IN

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P R E F A C E.

THAT it is in the power of all parents to establish and preserve, if they please, a very efficacious and salutary influence over the desires, the passions, and the inclinations of their children, it is presumed no wise man will take upon him to deny. And considering how great a power inclination hath, at all times, over the judgment, it is a fault of the most dangerous kind to be negligent in an affair of so great importance. Nor can it afford matter of surprise to considerate men, when they look abroad into the world, and observe how wavering and unsettled the generality of parents are in the matter of disposing of their children, and how frequently their children, after having been brought up for some time in the expectation of one pursuit, are all at once required to place their attention on another.

ther, that parents should find so much real cause as they do, to complain of the inconsistency of their children's conduct, the levity of their dispositions, and the changeableness of their tempers, during their advances towards, or of their disaffection to the proper business of their calling when they are arrived at, manhood.

To point out the most effectual means of establishing an early, and a permanent influence over the passions and the inclinations of children, in order to secure their attachment to such pursuits as they are intended for, is the principal design of the following ESSAY. — How far the Editor may have executed this design to the satisfaction of the publick in general, or of parents in particular, he has yet to learn.

SANDWICH,
October 17, 1781.

SECTION I.

WHEN the passions and inclinations of children are directed to no certain end, but are permitted to rove without controul from one object to another, no regular improvement in knowledge, no prudential attachment to any particular pursuit in life, can reasonably be expected. And, if parents, in their mode of educating and instructing

A their

their children, have themselves no fixed point in view, what can they expect from minds destitute of experience, and unaccustomed to thought and reflection, but a childish indifference concerning, and disregard of, or a flight, and perhaps ill-grounded preference to, some one of the various employments or occupations of life?

HAVE parents any particular, determined, or desirable object in view, for their children, let it be their first, principal, and constant care, to place it in such a point of view, as may most effectually attract their notice, command their attention, and merit their esteem.

IT is the duty, and ought to be the business of all parents, to govern and direct the passions of their children
to

to a proper use; and not, by permitting their children a free indulgence of making the most serious and necessary attainments subservient to the pleasure and caprice of childhood, suffer them to be continually intent on their own diversion, entertainment, and amusement. Rather, much rather, should parents endeavour to place the passions of their children on worthy objects, and keep them within due bounds.

It is, I must confess, somewhat singular, that so celebrated a writer as Mr. Locke, who in one place affirms, that "The sooner we begin to treat children as men, the sooner they will begin to be such;" should at another, be so particularly pressing on parents, not only to treat them as children, but even to render the very means of making them men, but so

many additional devices to attach them more closely to their childish sports and pastimes.

DEVICES of this kind, are at best but a species of deceit, and as such, they merit our disapprobation. Children should be taught to look on the means of acquiring knowledge to be as much the business of their childhood, as those of learning any trade or profession, are to be the business of their youth.

WHETHER it be in any measure *impossible, irreligious, or imprudent*, in parents, to fix upon any particular business, calling, or profession, for their children, before they are able to know what their children may hereafter take a liking to, are enquiries that demand no great share of consideration.

IT

It can be *impossible* but in one case; and that is, when parents know not their own minds, and have themselves no determinate object in view. And then it is that the fortune of the man rests solely on the determination of the child. No very pleasing reflection this, to a mind anxious for the future welfare of posterity.

THAT it is not *irreligious* in parents to determine a child's future mode of life, may be fairly deduced from the sacred writings. For,

As the obedience of one person necessarily supposes the authority of another, who has liberty to demand, and power to enforce such obedience; so the authority of parents over their children, necessarily implies the obedience of children to such authority.

Both the one and the other are of

divine institution and appointment. The one, except in cases that are unlawful, is invested with unlimited authority; and to this authority, the other is enjoined an implicit obedience. “* Children, *obey* your parents in the Lord; for this is right.” “† Obey your parents in ALL THINGS; for this is *well-pleasing* to the Lord.”

THAT it is not *imprudent* will be readily granted by every one who duly considers the moral necessity and general expediency of adhering to that short, but comprehensive rule of human policy, by which we are, on all occasions, instructed to “*suit our views to our means.*”

* Eph. vi. i. † Col. iii. 20. To

To take from children the liberty of choosing for themselves, when experience daily convinces us how much readier they are to pursue, and how much more warm and ardent they are in the pursuit of that, which is the object of their own choice, than that, which is submitted to them by the authority of the parent; will, at first view, appear highly unreasonable and improper. But when we consider that an universal adherence to an uncontrouled liberty of choice, is, in most cases, absolutely impossible; and would otherwise be, in many respects, totally subversive of social happiness, and domestic felicity; not to say productive of consequences fatal to their own well-doing; we shall find sufficient cause not only to forego an objection that has no solid basis for its support; but also to acknowledge, that a tacit acquiescence in, or passive

submission to, the choice which our children may please to make, is altogether improper and imprudent. Nor is the conduct of parents, who choose for their children any mode of life that they think the most convenient and desirable, as being the most suitable to their own particular circumstances and connections in life, inconsistent with those refined feelings, and delicate sensations, which, to a provident forecast, unite a tender sensibility.

No force of argument, no importunity, persuasion, or advice, will be sufficient to justify a parent, in disposing of his children according to their choice, provided in so doing, he departs from the dictates of human prudence.

To

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To act prudently, is to act with a propriety of conduct, every way suitable to our knowledge and circumstances. Nor is this propriety of conduct a duty less necessary to be observed in the disposal of our children, than in matters of less importance. It is universally acknowledged to be unbecoming the character of a man, to engage in any undertaking before he hath first of all revolved in his mind the consequences that may ensue—carefully examined his own circumstances—and duly considered, whether, should he begin, it will be in his power to persevere unto the end. And if the trivial occurrences of life, the “building of a tower,” or the like, demand no small share of deliberation, those of greater importance cannot but deserve the strictest attention.

TO
A PARENT

IT

It is imprudent in the highest degree for a parent to gratify the choice and inclinations of his children, to his own hurt and disadvantage, when they aim at any calling or profession in life, that is not within the reach of his circumstances. Nor is it less imprudent, when parents, to gratify the ambition of one child, do thereby subject themselves and the rest of their children, to manifold inconveniences that might otherwise have been avoided. It is painful to observe that those children, who are thus eminently distinguished from the rest of their family, are, in manhood, seldom actuated either by the principles of duty, gratitude, or love. Superiority too frequently begets pride. And pride, when supported by prosperity, too frequently deposes humanity; and produces avarice, or dissipation.

A PARENT,

A PARENT, in order to determine
 one any future mode of life for his
 children, ought ever to consult his
 own heart. With a more faithful
 counsellor he will never meet. "A
 man's mind is some time wont to
 tell him more than seven watchmen
 that sit above in an high tower.
 "Let" therefore "the counsel of
 "thine own heart stand; for there
 "is no man more faithful unto thee
 "than it*." Let neither the opi-
 nions of men, nor a false ambition
 of thine own, induce thee to deviate
 from those rules of conduct, which
 she will, at all times, most faithfully
 prescribe.

A PRUDENT man, is, according to
Solomon, one who "looketh well to
 "his going;" one who "foreseeth

* Ecclesiasticus xxxvii. 13, 14.

"evil,

**"evil, and avoideth it." A parent
therefore should be prudent and
"discreet in every point;" and like
Homer's Priam,**

**"Turn on all sides his deep discerning eyes;
Consider
"What has befall'n, and what may yet befall,
"Conclude from both, and best provide for all."**

SECTION

With others the idlers they are in
evil

SECTION II.

PARENTS have been, by the most respectable writers, frequently and earnestly recommended to consider the *genius* and *abilities* of their children, rather than *their own inclinations*, before they fix upon any particular trade or profession for them. Whether therefore it be more proper and expedient for parents to be guided and determined by the *genius* and *abilities* of their children, than by their own [the parent's] *choice* and *inclination*, appears to merit some degree of consideration.

GENIUS and *ability*, are, with some writers, but words without meaning. With others, the ideas they are intended

tended to convey, are no less complicated than indeterminate. In general, children are thought to have a *genius* for any thing that they have an inclination for. Nor is it uncommon to hear *genius* and *inclination* spoken of as one and the same thing. The idea of the one is frequently confounded in that of the other. Inclination, unaccompanied with *genius*, if industry and application be united, will enable a youth to make any attainments that have been already made. Inclination excites; *Genius* inspires. Inclination renders a man desirous to imitate; perhaps enables him to excel. *Genius* prompts a man to invent, produce, or discover. The former renders a man desirous of knowing, making, or understanding, what has been already known, made, or understood, by others. The latter animates a man with the desire
of

of inventing something new; improving something already invented; producing something truly original; or discovering something hitherto unknown; or the like. The success of the latter depends on a fruitful imagination, and a sound judgment; and that of the former on industry and application.

Those who define genius to be that disposition of nature by which any one is qualified for some peculiar employment, will, I am persuaded, if they do but consider the matter attentively, plainly discover, that this *disposition of nature*, as it is called, is *not natural*. Nor does it appear to be possible for parents to know, nor even necessary for them to enquire, whether a trade or a profession, much less *what trade*, or *what profession*, would best suit the genius of their children. At so early an age

as

as would be requisite for the parent to make a final determination in favour of the one or the other, the efforts of genius can but be few and trifling; and consequently, not much to be regarded or depended upon. And if it really does so happen, "that many a man runs his head against a pulpit, who might have done his country excellent service at a plough tail*" it is in all probability owing much more to a want of industry, inclination, and study, in his profession, than to any real deficiency of mind, or want of genius. When the prophet complained of the ignorance of the watchmen, he attributed that ignorance to their indolence—"their sleeping, lying down, and loving to slumber;"† and not to any want of learning, genius, or

* Dr. South.

† Isaiah lvi. 10.

ability. So also when he complains that the shepherds of the flock of God "cannot understand," he assigns this obvious reason as the real cause of it:—"they all look to their own way, every one for his gain, from his quarter."* They all consult their own ease, profit, pleasure, and inclination, rather than the duties of their function. In a word, the want of genius is seldom to be regretted in any course of life, where inclination excites a man to be diligent in the discharge of his duty. And inclination will seldom, if ever, be wanting in any course of life, if proper means have but been made use of by the parent, to beget and secure it in the child.

To this purpose, the art of making them useful for tools and instruments. B. ADAM

ADAM was peremptorily commanded to till the earth, without any apparent respect to the genius he possessed. *Cain* followed the occupation of his father; whether in obedience to his authority, in compliance with necessity, or in conformity to his own inclinations, it is not easy to determine. In general however, we may observe, that children seem, of themselves, more inclined to follow the occupation of their parents, than any other. Those of the posterity of *Cain* who followed the employment of their father, soon found it necessary to contrive tools of some kind that would tend to shorten labour, and render the occupation of husbandry less tedious, fatiguing, and laborious. To this purpose, the art of melting and malleating metals, and making them useful for tools and other implements, was indispensably necessary.

necessary. This invention we find ascribed to *Tubal-Cain*, who, we read, "was an instructor of every artificer in brass and iron." *Jabal* we may presume followed the occupation of *Abel*, who was a "keeper of sheep." In this occupation he found it necessary to have some convenient place of resort, where he might occasionally retire to rest and refresh himself. To him therefore was the world first indebted for the invention of *tents*. And to his brother *Jubal* for the invention of *musick*. The inventions of *spinning* and *clothing*, are by some writers ascribed to *Naamah*, the sister of *Tubal-Cain*. These inventions fully proved the inventors to have been persons possessed of genius. Genius being the power to invent. But from an attentive perusal of scripture history, it will appear to be a power distinct from every other. Not a na-

tural, but a separate and peculiar gift; beyond the art of learning to create, or the power of knowledge to produce. In scripture it is expressly ascribed to the agency or influence of the *Spirit of God* upon that of *man*. As,

First. *In Husbandry.*

* "GIVE ye ear, and hear my
" voice; hearken and hear my speech.
" Doth the ploughman plow all the
" day to sow? Doth he open and
" break the clods of his ground?
" When he hath made plain the face
" thereof, doth he not cast abroad the
" fitches, and scatter the cummin,
" and cast in the principal wheat,
" and the appointed barley, and the
" rie in their place? For *his GOD*
" *doth instruct him to discretion, and*

* Isaiah xxviii, 23 to 29.

" *doth*

"doth teach him. For the fitches are
 "not threshed with a threshing-
 "instrument, neither is a cart-wheel
 "turned about upon the cummin;
 "but the fitches are beaten with a
 "staff, and the cummin with a rod.
 "Bread-corn is bruised, because he
 "will not ever be threshing it, nor
 "break it with the wheel of his cart,
 "nor bruise it with his horsemen.
 "This also cometh forth from the LORD
 "of hosts, who is a wonderful in counsel,
 "and excellent in working."

Secondly. *In Architecture.*

HIRAM, the chief architect of So-
 lomons Temple, was* "filled with wis-
 "dom and understanding to work in
 "gold, and in silver, in brass, in
 "iron, in stone, and in timber; and

* I Kings vii. 14. 2 Chron. ii. 14.

“to find out every device which
“should be put to him.”

Thirdly. *In Spinning and other Crafts.*

* “AND every wife-hearted man
“among you, in whom the LORD
“hath put wisdom and understand-
“ing to know how to work *all man-*
“*ner* of work for the service of the
“sanctuary, shall come, and make
“all that the LORD hath commanded.
“And all the women that were wife-
“hearted [in whose hearts the LORD
“had put wisdom] did spin with
“their hands, and brought that
“which they had spun, both of
“blue, and of purple, and of scar-
“let, and of fine linen.”

* *Exod. xxxv. 10, 25.*

Fourthly.

Fourthly. *In cutting of Stones, carving of Wood, Engraving, Embroidery, and Weaving.*

* " THE LORD hath called by
 " name *Bezaleel* the son of *Uri*, the
 " son of *Hur*, of the tribe of *Judah*:
 " And he hath filled him with the
 " Spirit of God, in wisdom, in un-
 " derstanding, and in knowledge, and
 " in all manner of workmanship;
 " And to devise curious works, to
 " work in gold, and in silver, and in
 " brass. And in the cutting of stones
 " to set them, and in carving of wood,
 " to make any manner of cunning
 " work. And he hath put in his
 " heart that he may teach, both he
 " and *Aboliab* the son of *Abisamach*
 " of the tribe of *Dan*: Them hath
 " he filled with wisdom of heart, to

* *Exod. xxxv. 30 to 35. Exod. xxxi. 2 to 6.*

" work all manner of work of the
 " engraver, and of the cunning
 " workman, and of the embroiderer,
 " in blue, and in purple, in scarlet,
 " and in fine linen; and of the wea-
 " ver, even of them that do any
 " work, and of those that devise cun-
 " ning work."

Fifthly. *In Philosophy and Poetry.*

* " God gave Solomon wisdom and
 " understanding, exceeding much,
 " and largeness of heart, even as the
 " sand that is on the sea-shore. And
 " Solomon's wisdom excelled the wis-
 " dom of all the children of the east
 " country, and all the wisdom of
 " Egypt. For he was wiser than all
 " men; and his fame was in all na-
 " tions round about. And he spake

* 1 Kings iv. 29 to 34.

" three

"three thousand proverbs, and his
 "songs were a thousand and five.
 "And he spake of trees from the ce-
 "dar tree that is in *Lebanon*, even
 "unto the hyssop that springeth out
 "of the wall: he spake also of beasts,
 "and of fowls, and of creeping things,
 "and of fishes."

Lastly. *In Wisdom and Knowledge.*

* "THE LORD giveth wisdom: out
 "of his mouth cometh knowledge
 "and understanding. There is a
 "spirit in man: and the inspiration
 "of the Almighty giveth them un-
 "derstanding. He [God] giveth wis-
 "dom unto the wise, and knowledge
 "to them that know understanding.

* Prov. ii. 6. Job xxxii. 8. Dan. ii. 21.
 Dan. ii. 17. Ecclesi. ii. 26. James i. 17. Psal.
 xciv. 10. James ii. 5. 1 Cor. xii. 4, 6, 7, 8.

" God

“ God gave them [*Daniel* and his
 “ three companions] knowledge, and
 “ skill in all learning and wisdom,
 “ and *Daniel* had understanding in
 “ all visions and dreams. God giv-
 “ eth to a man that is good in his
 “ fight, wisdom, and knowledge, and
 “ joy. From him cometh every good
 “ and perfect gift. It is he that
 “ teacheth man knowledge. If any
 “ of you lack wisdom let him ask of
 “ God, who giveth to all men libe-
 “ rally, and upbraideth not, and it
 “ shall be given to him. There are
 “ diversities of operations, but it is
 “ the same God, who worketh all in
 “ all. The manifestation of the Spi-
 “ rit is given to every man to profit
 “ withal. To one is given by the
 “ Spirit, the word of wisdom: to
 “ another the word of knowledge by
 “ the same Spirit. There are diver-
 “ sities of gifts, but the same Spirit;
 “ which

"which divideth to every man, severally as he will,"

The scripture history having thus fully and clearly attributed the genius or invention of man, to the operations of the Spirit of God, all enquiries and opinions concerning the genius of our children, must be in a great measure vain and fruitless, imaginary and erroneous. And although, "The well-laying and carrying on of a design to rob an orchard, might train up a youth insensibly to caution, secrecy, and circumspection, and fit him for matters of greater importance;" or, although the boy who forms parties, and makes himself popular in a school or a college, might act the same part with equal ease in a senate or privy council; yet, he who has been accustomed to govern his passions,

and subdues his appetites, is more likely than either of the former, to make an honest statesman, a good politician, and a true lover of his country.

To act with caution, secrecy, and circumspection, is to act but as every man ought to act. An ability to form parties, and become popular in a senate or privy council, is rather to be dreaded than admired. Party influence is a step to any nation. Nor are indications of this kind less afflicting to an enlarged and noble mind, than the effects they are likely to produce. And if the above signs of genius, they are we say, signs of a noble genius.

After all, an attachment to the genius of children, does not appear to be attended with all those advantages,

tages, which are, in general, supposed to accrue therefrom. It being well known, that the labours of those who pursue what their genius dictates, are seldom attended with profit. Very rarely indeed do they raise a man one degree above mediocrity. Very frequently do they render him obnoxious to inconveniences and embarrassments, from which he is unable to extricate himself.

With respect to literary genius, it is absolutely impossible to form a judgment thereof with any degree of certainty; time enough (if at all) for the parent to be guided thereby, in his previous determination respecting the propriety of a trade or profession. The signs of a literary genius can only be in proportion to the cultivation and improvement of the mind. The only test of genius is invention.

Imitation,

Imitation, as it resembles, so also
 may it be mistaken for genius, but
 in reality it makes no part thereof.
 He who has nothing to boast of but
 what he has received from others, has
 discovered no signs of genius. He
 therefore who waits to dispose of his
 children according to their genius,
 may perhaps leave them finally undis-
 posed of. A capacity to receive, re-
 tain, and understand, any instruc-
 tions that may be given, is too fre-
 quently mistaken for genius. An in-
 tense application of mind is no less
 frequently mistaken (by the superficial
 observer) for dulness. External ap-
 pearances are various and doubtful.
 Learning, knowledge, and education,
 neither alter nor create genius; they
 only enlarge its sphere of action, and
 enable it to exert itself in a manner
different, and on subjects *above*, what
 it would otherwise be able to do.

The

The genius of a man is less confined, in proportion as he becomes more learned. This I apprehend is a truth that every man of genius will assent to. Both the learned and the unlearned may be equally possessed of a good genius. It being easy to conceive that the genius of the former, though in no respect superior to the genius of the latter, will, nevertheless, differ therefrom in kind and degree, though not in nature or essence.

LABOUR and diligence, will provide a man with food and raiment; and industry, application, and perseverance, will furnish the mind with learning and knowledge: So that he who wants genius may want neither of these. This is a comfortable reflection, and will, in many respects, amply

amply compensate for the want of genius. But,

THE *genius* of children was not the only thing that was thought expedient to guide parents in their determination. Their *abilities* were likewise to be attended to. By which, I apprehend, is to be understood, the *faculties or powers of the mind*. And such is our ignorance of these, that it is not easy to conceive how, or by what means, any judgment sufficient to guide, or direct, a parent, in his choice of a trade or profession for his children, can, with any tolerable degree of certainty, be formed, where they do not appear to be in, or very near to, a state of real idiotism; the approaches to which are too visible ever to be mistaken. For the revolutions that take place during a course of education are so various, and at different

different times so contradictory, as to render it impossible for any man to foresee what may, or may not be, within the reach of their abilities. Thought and reflection are essentially necessary to the attainment of knowledge. Much therefore depends upon themselves. And those, who in their youth, have been remarked for their dulness and stupidity, are, in manhood, no less frequently admired for their superior knowledge and abilities. For, while those who surpassed them in their younger years, were passing on with hasty strides, from science to science, with little or no thought or recollection; these were industriously laborious in combating difficulties, investigating obscurities, and enlarging the boundaries of their knowledge, with a degree of patience and labour, of thoughtfulness and reflection, unknown to the former. Nor

C

will

will the studious youth, however slow of understanding, who stops to enquire into the reason of things, and advances by a slow and regular process, ever find occasion to lament his want of abilities. There being hardly any difficulties which industry and application, attention and perseverance, will not be able to surmount. But notwithstanding the truth of these observations, it appears to be somewhat injudicious as well as premature, to judge of the abilities of the future man, by those of the thoughtless and inattentive youth.

ABILITY is equally necessary in every line of life. Nor are we to suppose that men in general are so destitute of ability as they may appear to be. When a man by pursuing the drift of his own inclinations, or by an habitual levity of disposition,

tion, neglects the duties of his calling, to employ his talents on matters foreign to the proper business thereof, the effects of such misconduct are frequently attributed to the want of ability. Whereas, had he but made his inclinations subservient to his knowledge and his duty, he might have passed without exception for a man possessed of very competent abilities. Our notions of ability being generally formed from the knowledge which a man appears to have of the business, profession, or calling, which he takes upon him to follow. And indeed, a man's ability is founded in the proper application of his knowledge in the discharge of his respective duties. It being the union of knowledge with practice that constitutes ability. And such are the abilities of children, that, at best, they are but lame and deceitful guides, and

such as will afford but little, if any, assistance to the scrupulous parent ; because, in those early days, it is impossible for him to form an adequate judgment of what they may be, by what they then are capable of.

“ The parent, therefore, must follow the dictates of common sense and prudence in the disposal of his child, and leave the result to Providence.—He may see clearly the fairest prospect of temporal advantage, and he may pursue the usual methods of qualifying his son with a degree of constancy, vigilance, and industry, which may in some measure overcome the defects of nature, if any exist. This will be the wisest conduct, notwithstanding what has and will be said, by those whose wisdom originates in theory uncontrouled by practice, on the necessity and possibility of discovering

“ discovering in childhood the pre-
 “ dominant defects or excellencies
 “ which point out nature’s inten-
 “ tion.”*

To suppose that children are really
 born, or afterwards endowed with
 faculties peculiarly adapted to, or de-
 signed for, the due execution of any
 particular office, profession, business,
 or undertaking in life, prior to, or
 independent of, any impressions made
 on their minds by sensible objects, or
 casual observations on the honour,
 dignity, advantage, or pleasure, at-
 tending any particular mode of life;
 or prior to any impressions which cus-
 tom, example, and education; ad-
 vice, persuasion, and paternal autho-
 rity, may have made on their minds;
 is, at least, as absurd, as to suppose

* Knox.

that children are born, or afterwards endowed with, faculties and dispositions, peculiarly adapted to promote idolatry, atheism, or infidelity. But I need not observe, that as this supposition favours strongly of the doctrine of absolute predestination, it is no wonder that those who assert the one, should also believe the other.—He who reads the history of *Pharaoh*, should never forget that of *Job*.

SECTION

SECTION III.

OUR notions of education are too frequently confined to the learning and knowledge that is acquired at school. This however, is but a part of education. It is that part only that tends to qualify youth for some future occupation, calling, or employment. The most important one, that of inspiring them with a love of some one particular profession, office, or trade, has, perhaps, hitherto been but little thought on, if not totally neglected. A want of attention this, that nothing can justify, so long as man is capable of acting with deliberation and design.

It is undoubtedly the intention of every parent who has the good of his children at heart, to make them one day useful members of society. In what sphere they shall move, he is the only proper person (under Providence) to determine. His connections, his situation in life, his circumstances, will all unite to confirm the truth of this assertion. And surely no parent will presume to say, that it is a matter of indifference to him, what character in the theatre of life, shall be performed by his children. Should any one however pronounce thus much, let him reflect for a moment, that what may be an object of indifference to him, may, through his want of consideration, prove to be a matter of the last importance to his children. And, as it is the business of one part of education to form the mind to virtue, as well as to instruct

struct it in knowledge; for also is it the business of the other, to direct that knowledge to some necessary and useful end. Nor is it possible for parents to begin this work too soon, or execute it with too much diligence. For,

WHEN children begin to observe the many trades and occupations that are carried on in life, and perceive the respect that is paid to each member of the community in his respective sphere of action, and observe the difference between them, comparing the external appearance of one person with the external appearance of another, of the same, or of a different profession, they are as it were lost in their own reflections; and, knowing not how to give a preference to one, without discovering an inclination to another calling, they are either at a
loss

lofs to determine for themselves, or their determinations are too frequently influenced by circumstances calculated to catch the eye, and mislead the judgment. Nor is it to be supposed that the custom (common as it is) of putting boys for a few weeks by way of trial to any particular business, will give them so great an insight into the several parts of any trade, as to be of any real use in the matter of determining their choice. Where indeed a youth has some prior inclination or aversion to a particular business, and is entered by way of trial for a short space of time, it gives him an opportunity of declaring and confirming either the one or the other; and this I am persuaded is the most it can do. And were we to trace the inclinations of youth to their original source, we should, perhaps, find them to be the natural offspring

offspring of that leading passion, which seems, more or less, to be the common principle of action in all men: And which, though strictly speaking, is entitled to no more than our secondary regard; does, nevertheless, frequently excite us to actions really disgraceful, and pursuits highly criminal; nor are there wanting in every age, examples to verify the truth of this assertion.

THE desire of fame has a very powerful influence on the human mind. But the means of attaining it seem principally to be pointed out by those external motives which at first excite in us a desire of attaining it. Nor does the tribute of praise, when justly bestowed on our elders, our equals, or superiors, contribute in any small degree to animate our hopes, invigorate our desires, or direct our choice.

For,

For, being naturally fond of attracting the regard, and procuring the esteem of mankind, we are desirous to copy after those who have entered the lists for fame, or become the objects of popular applause. Thus is our desire of fame excited by those sensations which we feel in hearing another praised. And where that praise has been bestowed on characters deserving of it, it will incline young minds to pursue it after the same meritorious manner; but when that has been improperly applied, the sensation will in a great measure incline them to pursue it by adopting a like impropriety of conduct; by which they are liable of being led astray, and induced to act in a manner equally imprudent and reprehensible; not considering, that although

“ Good”

" Good and bad alike are fond of fame," *

yet merit alone is justly entitled to the reward of it.

THE first desire of fame being thus frequently, if not generally, kindled in the minds of children, by praising and extolling, in their hearing, the genius, the learning, the courage, the industry, of some particular member, or members of the community; accounts for those early inclinations which children seem to discover for any particular mode of life. Thus in times of peace, when brave and valiant men have no opportunities to testify their valour, or make known those superior talents which wait only to be called forth to view; and when our children hear nothing of the bra-

* Pope.

very

very and skill, the courage and conduct of experienced commanders, and skilful generals ; there seems, comparatively speaking, to be no martial spirit, no naval ambition, existing in the minds of our youth. But no sooner do we commence hostilities, than they are roused from their lethargy, and awakened from their supineness. The noble actions of one, the gallant behaviour of another, the good fortune of a third, and the peculiar marks of publick favour and royal approbation, bestowed on a fourth, are powerful, and almost irresistible incentives to glory ; and do frequently produce not only very agreeable and surprising, but sometimes, very imprudent and undesirable alterations in the sentiments and inclinations of youth.* The intended

* To the truth of this assertion, many parents, I doubt not, will be ready to bear witness.

farmer

farmer dreams of victory ; and resigns his ploughshare and pruning-hook, for the necessary implements of war. The apprentice petitions for a commission in preferance to a trade ; and chooses the rugged paths of war, rather than the delightful abodes of peace. He, who before was justly accounted a coward, is now ready to face any danger. He who lately trembled at the alarm of war, the glittering sword, and the thundering cannon ; and had conceived a long, and an early aversion both to a military and sea-faring life, now thirsts for glory, pants after fame, and gives no peace to his indulgent parents, 'till, by his importunities, he obtains their permission to follow a passion, which it would have been more prudent, perhaps, by all possible means to have conquered.

THE

THE foregoing observations concerning the influence of this prevailing passion over the inclinations of youth, will, I trust, be found to be equally just, to whatever trade, office, employment, calling, occupation, or profession, we may think proper to extend them. A poor mechanic, whose industry recommends him to the notice and esteem, and whose ingenuity procures to him the praise and commendation of his neighbours and acquaintance, his superiors and inferiors?—A learned divine, who constantly draws after him a crowded audience, who fail not to praise his wholesome and pathetic admonitions, instructions, and advice:—Or, an able counsellor, who pleads the cause of injured innocence with unaffected sincerity, unbiaſſed integrity, determined resolution, and manly eloquence; and gains the applause of all
honest

honest and good, of all wise and sensible men; have, each of them, an effect on young minds, proportional to the praises and commendations that have been acquired by them.* In like manner it is re-

* It is an observation not unworthy of notice, that in the country, a company of players, who meet with the applause of their audience, seldom fail to inspire some of the youth who frequent those kind of publick amusements, with an inclination for the stage; to the great dissatisfaction of their parents. And when their inclination is not complied with, it is not uncommon to find them endeavouring to allure and persuade some of their young acquaintance to join with them in forming a private company, in order to perform some particular play or plays. But, if I mistake not, the consequences attendant on diversions of this kind, were they to be countenanced or encouraged, would very soon prove prejudicial to industry, to sobriety, and every species of morality. The inducement, the reader will observe, is the love of praise. Or, in other words, a desire to be praised.

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marked by *Cicero*, that when rhetoricians were brought from *Greece* to teach that art, the youth of *Rome* were inspired with an ardent desire to pursue the study of eloquence.

PRAISE and commendation have a much greater and more powerful influence on the dispositions and inclinations of youth, than either honour, respect, or reputation. Their want of knowledge and judgment is one principal cause of this; the other is the neglect and inattention of parents to the proper and discreet government of this predominant passion. And when we are assured by an attentive observer of men and manners, that even “The man who lives
 “ upon common alms, endeavours to
 “ get him his set of admirers, and
 “ delights in that superiority which
 “ he enjoys over those who are in
 “ some

"some respects beneath him;"* we shall, at least, be convinced of the dangerous tendency of this passion where it is permitted to take a wrong course.

THE effects produced in the human breast by this universal passion, are numerous and complicated. Some of which are inimitably described, finely pointed at, and justly, though severely satirized, by *Doctor Young*; from whose *Love of Fame*, the following lines are transcribed.

"THE *love of praise*, howe'er conceal'd by art,
 " Reigns more or less, and glows in ev'ry heart;
 " The *proud* to gain it toils on toils endure,
 " The *modest* shun it, but to make it sure.
 " O'er globes, and scepters, now, on thrones it
 " swells,
 " Now, trims the midnight lamp in college-cells.

* Addison.

" 'Tis Tory, Whig ; it plots, prays, preaches,
 " pleads,

" Harangues in senates, squeaks in masquerades ;

" Here to S—e's *humour* makes a bold pretence ;

" There, bolder aims at *Pultney's eloquence*.

" It aids the *dancer's* heel, the *writer's* head,

" And heaps the plain with mountains of the
 " dead ;

" Nor ends with *life* ; but nods in *fable plumes*,

" Adorns our *herse*, and flatters on our *tombs*."

SINCE then the love of fame is so universal a passion, and has so early, and withal, so powerful an influence on the human character ; since its impressions are so strong, and our desire of pursuing in order to possess it, so ardent and sincere ; we should omit no opportunity, we should spare no pains, to render it universally useful. Useful to individuals—useful to society—and useful to religion. And whereas its first impressions are always made by outward and sensible objects, by facts, either real or imaginary ;

ginary; it can be no very difficult matter for parents so to govern and regulate this leading passion, as to bring it under the discipline and dominion of their own judgment, and by a well regulated consistency of conduct, direct, prevent, supersede, restrain, or suppress, any desire they may discover; extinguish or encourage an old, or kindle and preserve a new one; as they may see necessary in order to allure and attach their children to any preconcerted mode of life. In a word, they may, by a prudent management of, and an early attention to, the passions of the human mind, lay a solid foundation for the happiness and prosperity of their children; and not only engage their inclination, but secure their warmest wishes in favour of that particular calling in life which they may think proper to choose for them.

PARENTS should train up their children *betimes* in the way that they are to go, and fit them from the cradle for the part they are intended to act; as well as instruct them in the doctrines they are to believe, and the precepts they are to observe. The choice of religion is not submitted to the determination of childhood; no more should be the choice of an employment. In either case it is not right that children should choose before they are capable of judging for themselves. Want of experience is want of knowledge. Ignorance is the cause of error. Outside appearances they frequently admire; an unreal good do they as frequently pursue. Their penetration is circumscribed by their ignorance, and their judgment blinded by their passions. Their forecast is at best but a superficial glance at objects remote from view; and their enquiries

ries are as superficial as their arguments are inconclusive; their opinions generally ill-founded, their minds changeable, and their sentiments inconsistent. And if parents will not trouble themselves to rule, govern, and direct the passions of their children in their early days, and point them to their proper object, they themselves must be answerable for the consequences; and their children must not only abide every misfortune, but risk every danger that may await so manifest a breach of paternal trust. For,

From too great an indulgence of the passions or affections in childhood and youth, arise almost all that variety of irregularities and inconsistencies so apparent in the succeeding stages of life. Hence it is, that "A
" fluttering *beau* is ever solicitous

" about dress and publick appear-
 " ances; an *antiquary* spends his days
 " among medals and ancient parch-
 " ments, tombs and inscriptions;
 " a *critic* wastes his life in correcting
 " letters and syllables, in placing and
 " displacing A's and B's; a *virtuoso*
 " is perhaps too much employed
 " among his shells and his fossils,
 " his worms and his butterflies; and
 " an *idle tradesman* dwells in coffee-
 " houses, feeds upon news-papers,
 " and squanders away his time among
 " the wars, and the treaties of
 " princes, the counsels and the cam-
 " paigns of *Europe*, and the ceremo-
 " nies of Ambassadors.* While
 " The *wild hero*, the *silly fop*, and
 " the *affected pedant*, add to the
 number of those who thus furnish
 daily " examples of the misapplica-

* Watts on the Passions.

" tion

“tion of the love of praise.”* If therefore thou hast children, “instruct them, and bow down their neck from their youth.”† Inure them betimes to revere your counsels, and submit to your commands: Establish your authority, and exact their obedience. And make both their submission and obedience habitual. So will you be able to regulate their passions, and influence their inclinations. You will by these means, if conducted and accompanied with a proper share of parental tenderness and regard, of prudential indulgence and evenness of temper, mixed with an engaging sweetness of disposition; open a way to the heart, facilitate the means of acquiring the end in view;

* Percival's Moral Tales.

† Ecclesiastious vii. 23.

and

and finally insure to yourselves the wished for success. But,

“WHILE we are endeavouring to govern and regulate the passions of our children, we must be very careful that we do not wholly extirpate them. “We must endeavour to manage “them so as to retain their vigour, “and yet keep them under strict “command; we must govern them “rather like free subjects than slaves; “lest, while we intend to make them “obedient, they become abject, and “unfit for those great purposes to “which they are designed.”* For it would be both dangerous and imprudent “to eradicate the very principles of action, because it is possible they may produce ill effects.”*

• Spectator.

If parents really can discover in their children any particular genius for, or inclination to, any particular mode of life, abstracted from all lucrative considerations, chimerical, or ill-founded prepossessions of their own, or their children's, in its favour; they ought, and should, if it be in their power, by all possible means endeavour to reap the advantage of so important a discovery. For though much may depend on the parent's watchfulness and care, assiduous attention, discreet management, and propriety of conduct, while the minds of his children are capable of any impressions, and their inclinations susceptible of any bias; yet, I presume not from thence to infer, that no other than the parent's choice will direct or controul, secure or preserve, the choice of his children; but only, that the means here pointed out, are the most likely

likely to produce so desirable an effect. No infallible rule of conduct can be pointed out. Danger and deceit every where await us. Nor are we ever free from error. Where the greatest caution is observed, and the greatest care taken, even there, how frequently are our hopes frustrated, our expectations cut off; and all our labours rendered vain and ineffectual! Alarming however as this reflection may be, it ought by no means to discourage us in the performance of our duty. Rather should it excite us to redouble our vigilance, and renew our watchfulness. The good education of children will not always produce the happy effect mentioned by *Solomon*—"And when they are old they will not depart from it;" neither will the greatest care, the most unwearied and indefatigable labours of a parent, always be productive of the

the desired effect. The most that truth founded on experience permits us to assert with confidence, is, that a good education, accompanied with an early authority over, and a constant attention to, the passions and inclinations of their children, and a wise regulation of them, are, beyond dispute, of all others, the most probable and likely means, which parents can possibly devise, in order to promote and secure their future welfare and felicity ; as well as prevent those many evils which otherwise would inevitably await them. " Neglect the
 " education of children, and you are
 " sure to have their manners evil,
 " their lives unprofitable. Nay, only
 " remit your endeavours, and they
 " lose what has been gained, they
 " start aside like a broken bow."*

* Hervey's Theron and Aspasio.

SECTION IV.

THE wandering of the desire," we are told, "is vanity and vexation of spirit." In youth, therefore, it ought, by every possible means, to be guarded against; otherwise it will open an avenue to every pleasure, and pave a way to dissipation and extravagance. Indulgence in youth too frequently produces inconstancy in manhood. And inconstancy is the cause of almost every evil that we suffer. It is the characteristic of a weak head and a vain heart.

HERE then is another inducement to parents to govern, direct, and engage the passions, desires, and affections

tions of their children in such a manner, while their minds are pliable and flexible, as may not only induce them to acquiesce in, but even to desire and wish for, any course of life which their parents may think proper to inspire them with an inclination for. And when this is once effected, every subsequent part of their education may be properly varied, and all their instructions made uniformly progressive, so as not to distract or perplex their attention about matters foreign to the part they are to act in life. The *mode of education*, the *choice of books*, and *company*, are what should principally be attended to.

In the first, *order* and *method* are essentially necessary. "Let all things be done in *order*," says *Saint Paul*. Order is replete with beauty. It not only

only makes trifling things appear graceful, but it does also command both our regard and admiration. It tends greatly to facilitate and promote the education of youth. Order and method are peculiarly adapted to this purpose. The one is an excellent preparative towards the due observance of the other. Method depends upon order, and order without method will avail but little. He who would employ his time, his talents or abilities, to the greatest advantage, must be a diligent observer of them both. He who would make a more than ordinary progress in learning and knowledge, should be more particularly scrupulous in making them both subservient to his interest and advantage. Let that which is of the greatest importance be first attended to; afterwards, that which is next materially so. Ascend by the easiest steps

steps, and the process will lose much of its difficulty. But,

In order to adopt a propriety of method, the whole scheme of our future intentions should be preconcerted, and if possible, known. For method is not less necessary to be observed on the part of the teacher, than on that of the learner. It is this that constitutes the art of teaching, lessens the difficulty of learning, and promotes the advantage of individuals. By following a methodical plan, every thing is comprehended with ease, received with pleasure, reflected on with delight, and recorded in the memory with pleasing satisfaction. While on the other hand, there is not a thing we undertake, a place we supply, or a station we fill in life, but suffers in proportion to our neglect of method and order. What pity

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then is it, that method and order should be disregarded through custom, or rendered impracticable by the neglect of parents ; where its influence would in all probability grow into habit, and become at once both natural and easy ! It being, as a very excellent writer observes, “ Only by frequent exercise that the habits of order and punctuality can be thoroughly confirmed.”* In a word, order and method do greatly contribute to bring down learning to the taste and capacity of children. Step by step ; a little at a time, and that little well digested, is the only sure method of inducing children to love and delight in, as well as to know and understand, that, which is to be their most faithful and valuable companion through life.—“ Precept upon pre-

cept, Blair.

cept,

“cept, line upon line; here a little, “and there a little,” is the most certain and infallible method of making proficient in *natural* as well as in *religious* knowledge.

In the *choice of proper books* lies the greatest difficulty. Here the passions and affections of youth are exposed to manifold dangers. Their judgments are liable to be perverted, their taste spoiled, their sentiments vitiated, and their morals corrupted. These considerations are sufficient to evince the propriety, and even the necessity, of a parent's interposition. They will moreover point out to him the necessity of improving, assisting, guiding, directing, and exercising the rational faculty, at the earliest period, with the most unremitted diligence. For, on the proper and early exercise of the mental powers, do the strength and propriety of our judg-

ment as men and as christians, in a great measure depend. And those, who, while young, have been taught by daily application to form some judgment of that which hath been the object of their study, will not be insensible of the advantages which will accrue therefrom when they arrive at years of maturity. For,

Among the vulgar and illiterate, a pompous style, glowing with life, and breathing the spirit of its author, is much more likely to direct and influence the judgment, than solid argument and close reasoning. The one is but the shadow, while the other is the substance of good sense. As through a mist objects appear greater than they really are, so through this attractive mode of composition, the judgment that is not well exercised by application, may be widely mistaken in

in its conclusions. Strip an author of all his embellishments, and then you may reasonably expect to see him as he is. The pleasure which the imagination receives from any subject, ought by no means to give laws to our judgment. The imagination is apt to be pleased with whatever has but the appearance of novelty, wit, and pleasantry; but sound judgment adheres to truth and good sense alone. These are indispensable requisites, and such as the candid and sincere will prefer to the finest polishes of wit, or the most refined and delicate tints of ridicule. There are men in the world who are ever ready to take advantage where they can, and display their envious and ill-natured talents where they dare. The liberty of the press hath frequently been abused. Repeated instances of this kind could not so frequently make their appear-

ance, were there not readers as greedy to swallow, as there are writers ready to prepare, the pernicious draught. Some care therefore ought to be taken in order to prevent (as much as may be) the ill consequences that do so naturally flow from productions of this nature, by rightly informing and daily exercising the judgment of children, that they may not be (at all if possible) liable to impositions from a smooth and easy style, which carries with it all the appearance of candour and impartiality, while, in reality, it is big with horror, and replete with treachery, malice, and malevolence. Fair words and smooth language are sometimes the vehicle, by which the most designing malice, is, for its better security, and more efficacious operation, conveyed among the sons of men, to the hinderance of learning, the prejudice of the innocent and well-disposed,

disposed, to the mortification and discouragement of the good and virtuous, and to the confusion of peace and tranquility. And happy are those who can see through the malignant design, without falling a victim to the subtilty of the wicked and base designer. Of what avail are the numerous and costly productions of the most celebrated writers, if they do not pertinently and uniformly tend to inform the understanding, strengthen the judgment, improve the mind, reform the manners, and amend the heart!

“ It must be remembered, that
 “ one of the most important views in
 “ education is to open the mind, and
 “ prepare it for the reception of the
 “ species and degree of knowledge
 “ required in that sphere in which it

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“ is

“is destined to exert its activity.”* To the accomplishment of this end, a proper choice of books, and a proper course of reading, are equally and essentially necessary. Such books as relate to the end in view, should certainly be made choice of. Improper books will quickly render all the labours of a parent abortive. Nor will an improper course of reading be attended with less dangerous consequences. He whose attention is indiscriminately engaged in every science, will scarcely arrive at perfection in any. He may stock his memory with ideas; but he will be able to preserve neither order nor regularity among them. And having never been accustomed to class each under its respective kind, they will neither be clear nor determinate; they will neither rescue him from

* Knox.

error, nor preserve him from confusion: Especially since there are a variety of propositions to be met with, which, although they are neither built upon true foundations, nor even deduced from the principles which authors pretend them to be built on, do, nevertheless, require the nicest skill properly to investigate, and effectually to refute. It becomes therefore an important part of a parent's duty to see that the ideas of his children are not only clear and determinate, but also properly arranged and disposed. For if our ideas are not properly and rightly connected, they will certainly induce us to draw wrong conclusions, and lead us into many and great errors. It is not enough for a speaker or a writer to convey to our minds by the words which he makes use of, the same ideas which the said speaker or writer conceived.

ceived in his own mind at the time of his speaking or writing them, to enable us to find out, with any degree of certainty, the precise meaning which he would, by them, convey to us; unless he does also arrange, dispose, and connect them in the same order and regularity in which they appeared to him; for, should there be any error in the arrangement or connection, we might be totally at a loss for proper conclusions. Nor is the proper disposal of ideas less necessary to be observed by a reader or a student, than by a writer or a speaker. In the mathematics, a learner who suffers his thoughts to wander in the least, in his progress through a demonstration, so as to lose, or misplace one link of the chain, is so irrecoverably lost, as to be unable to proceed: His only remedy is to return back and begin again. In every train of argu-
ment

ment some degree of attention is required. The pleasure of indolence, and the rewards of industry, are altogether incompatible; and as they can never be profitably united, so ought they never to be imprudently blended with each other. A regular plan of improvement should be pointed out, and invariably persisted in. Useful knowledge is not to be purchased by a superficial view; nor retained by a single application. Any part of learning when once engaged in, ought to be pursued with unremitted ardour. The greatest part, if not the whole of a learner's time, ought to be employed about it, until he has gained a right understanding in, and a general knowledge of it. Nor is he to stop here. Practice is the only way to become perfect. Frequent reviews of his past acquirements will be necessary; they will be necessary to preserve

serve the knowledge which he hath, and to qualify him for that which he hath not acquired. These requisites considered, the prospect of a rambler in reading can be neither profitable nor desirable. He may gratify his fancy at the expence of his happiness. And where the gratification of a present humour is chiefly attended to, an improvement in knowledge is rarely to be expected; because an unsettled plan of reading, will naturally produce an undetermined manner of thinking.

Nor less do the behaviour, morals, improvement, and happiness of children, depend on the *choice of proper company*; so that no parent who is possessed with the feelings of humanity, will neglect to pay a suitable regard and attention thereto. I shall here therefore

therefore speak of the choice of proper company, only as it respects the subject before me.

THE endeavours of a parent to inspire his children with the love of any particular calling, will be rendered vain and ineffectual, so long as they are permitted to associate at pleasure, with those who differ in sentiment and opinion. It must be painful indeed to a parent to perceive the impressions which he has made, or has been endeavouring to make, on the minds of his children, effaced by the companions of their younger years, the interference of neighbours or acquaintance, or the ignorance of those who attend them; as is too frequently the case. Nor are they, in a more advanced age, secure from the influence of those with whom they converse. Novelty has innumerable charms.

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Its attractions are almost irresistible, and its effects nearly miraculous. Tempers and dispositions are hereby changed; and the proper objects of imitation mistaken. When a young man first enters into company, "He
 " there sees (says Lord Chesterfield)
 " some people who shine, and who in
 " general are admired and esteemed;
 " and observes, that these people are
 " whoremasters, drunkards, or game-
 " sters; upon which he adopts their
 " vices, and mistakes their defects
 " for their perfections, thinking that
 " they owe their fashion and their
 " lustre to those genteel vices. Thus
 also it happens, that a youth, who
 has been apprenticed to any parti-
 cular trade, or trained up in the
 knowledge of agriculture, or the
 like; and has ever had the ideas of
 honour, profit, and pleasure, an-
 nexed to the idea of his pursuit in
 life,

life, and has been inspired with a love thereof ; by frequenting the company of officers, becomes enamoured with the politeness of their manners, the liveliness of their dispositions, the cheerfulness of their conversation, and the gaiety of their life. What he at first beheld with cool indifference, grows every day more pleasing and agreeable. He contemplates the pleasures they enjoy, and compares them with his own. The familiarity of the one, and the novelty of the other, render the comparison useless. In his own judgment the conclusion is safe and easy ; and desire soon makes his choice appear reasonable, and his determination justifiable. Ideas of military honour and preferment immediately crowd into his mind, and intrude on his imagination. They represent themselves to his view in the fairest

fairest forms, and discover revolutions no less desirable than pleasing. And while he suffers himself to be thus easily bewildered by the vagaries of his own brain, and fondly dreams of victories abroad, behold him at home, destitute of courage, fortitude, and resolution, sufficient to conquer—even himself!

HAVING considered the influence of company on young people in one or two instances; it will be needless to advance any thing more on this head. I shall therefore only recommend it to the serious consideration of parents, by an observation founded on the strictest truth.—That whatever impressions may have been made on the minds of children and youth, by those who are more immediately concerned for their future welfare; that

that which will most influence their inclinations, their dispositions, and their conduct, will be *the company they principally converse with, and the sentiments of those who are about them.*

The love of praise was doubtless planted in the human breast for the best and wisest purposes. Parents therefore will do well to avail themselves of this useful passion, this formidable principle of action; to cultivate, and encourage it in their children, with all possible care, and direct it to some useful end, with the most judgment, and the most exact skill.

But while we are cherishing a love of praise in the minds of our youth, all possible care should be taken to inform them how liable they are to be disappointed in the pursuit of it; and, supposing they are successful enough

F SECTION

SECTION V.

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BUT while we are cherishing a love of praise in the minds of our youth, all possible care should be taken to inform them how liable they are to be disappointed in the pursuit of it; and, supposing they are successful enough
to

to attain it, how seldom it is that they themselves will come to the knowledge of it; and when they do, how rarely it will be handed down to them in that purity, which, alone, can render it truly desirable. It is the province of envy to detract from real merit. Every man is surrounded with adversaries; among whom, those who make their court under the garb of friendship, are the most dangerous. At excellencies, to which these pretended friends can claim no just pretensions, they are offended; envy takes possession of the heart, and calumny of the tongue. The tendency of praise to encourage virtue, is rendered abortive by the diabolical influence of falsehood and slander. The laurels of victory are blasted by the impeachment of error or misconduct in the acquisition of it. The esteem that is due to modest merit is obstructed or defeated by an implicit confidence in the most

scandalous and unjust aspersions which malevolence can invent. In short, the very sound of praise is at all times copiously impregnated with those unfavourable exhalations which proceed from the unhappy tempers and dispositions of the envious and malign. But, however difficult it may be to obtain praise, it ought not on that account to be represented as an object unworthy the regard or esteem of young people; for in proportion as they are ambitious of praise, or fearful of blame, they will strive to excel. Nor is it to any particular business, office, profession, or calling, that fame is confined. It is common to all the various employments of life. Neither the divine, the physician, the lawyer, nor the soldier, may be able to pursue this passion with more avidity in their respective pursuits, than may the merchant, the mechanic, or the

the labouring peasant. No employment is there in life so mean or servile as not to afford somewhat wherein a man may excel, and whereof he may glory. The wise son of *Sirach* has, in a very animated manner, recorded the praise of those who "were the glory of their times." Both their names and their heroick actions hath he transmitted to us, that we may honour their memories, and that their fame may be handed down to latest posterity. He did not, however, consider any man as destitute of proper objects wherein he might glory. He observed, and he justly observed, that there were men who "held the plough, and gloried in the goad; who drove oxen, and were occupied in their labours, and whose talk was of bullocks; who gave their mind to make furrows, and were diligent

“ diligent to give the kine fodder ;
 “ and whose **WHOLE DESIRE** was in
 “ the work of their calling.” *

THE exigencies of life require various employments. All men cannot excel in all things ; but every man may excel in something ; and those who excel in their proper business are deserving of praise. Those among the Lacedemonians who did not discover an ambition to excel in, or at least an ardent desire to distinguish themselves by, some laudable action, some eminent instance of valour, some exemplary proof of wisdom, some singular act of virtue, some heroic instance of disinterested friendship, some superior exertion of their rational faculties, some extraordinary

* Ecclesiasticus xxxviii. 25, 26, 34.

production of genius ; a profound knowledge in some one of the useful or polite arts, or a remarkable skill and expertness in the exercises of their age and country ; were esteemed not only unworthy the notice and regard of the wise and virtuous, but accounted the most base and sordid of wretches. And indeed, among the many causes of vice and dissipation, of ignorance and superstition, indolence and error, degeneracy and corruption of manners that disgrace mankind, a professed disregard to the cultivation and improvement of this laudable passion, is, it may be presumed, none of the least.

THIS reflection alone, is, surely, weighty enough to claim the attention, and deserve the interposition of every man, whose heart is susceptible of the feelings of humanity, and at-

tached to the cause of religion and virtue. What is there, what can there be, more worthy the thoughts and contemplation of the wealthy, the generous, and humane, than a studious endeavour to encourage and promote, to govern and direct, in youthful minds, a passion calculated for the wisest purposes, and capable of producing the most salutary effects? By a due attention to which, a desire of national esteem, and personal reputation, may be kindled in the minds of our youth; and their affections and inclinations properly fitted and prepared for the business and the enjoyments, for the necessary cares, and the rational pleasures of life!

CONSISTENCY of character, and regularity of life, are so essentially necessary

cessary to support the dignity, and preserve the happiness of a rational being, that no part of education which can tend to confirm the one, or establish the other, ought, by any means, to be omitted.

THE greatest deference and respect is at all times due to the sentiments and opinions of learned and good men. The observations however that are deducible from the manners and actions of men are level to all capacities. Moral philosophy has varied but little. Vice and virtue continue, as they have ever done, to be the produce of every age. One thing, however, we are sure of, that "For the
" soul to be without knowledge it is
" not good." How ignorance could ever be classed among the number of temporal *blessings* is beyond measure
astonishing.

astounding. By some writers it has been represented as a kind of *negative blessing*. If the poor man and the labourer had known more, they might perhaps have been the less useful. Not fond of a laborious life, they might, it is probable, have sought after a more easy manner of providing for themselves a livelihood; in which case, but few, if any, would be found to earn their bread by the sweat of their brow. Or, they might, in the pursuit of knowledge, be frequently tempted to neglect the more necessary duties of their station; and thereby expose both themselves and their families to manifold hardships and miseries. Arguments of this kind have been advanced. Nor are they more fallacious than derogatory to human nature. If to poverty we must add ignorance, because it is probable a
 wrong

wrong use may be made of knowledge, and that those who possess it may be destitute of prudence, fortitude, and discretion; ought we not, for the very same reason, to banish knowledge from the world? Or, are the rich, the great, and the powerful, less likely, or less able, to abuse or misuse knowledge, than are the poor and the indigent? He who wants knowledge, wants that which gives to life its true relish. And he who possesses an advantage he wishes not another to enjoy, is, himself, destitute of one of the finest feelings which human nature is susceptible of.

THE security of an arbitrary power, the safety of a despotick prince, the protection of a false religion, or the establishment of an erroneous faith, may indeed make it necessary to discourage

courage as much as possible the advancement of learning and knowledge. And those, who are, either through inclination or interest, devoted or attached, either to the one or the other, may, with much political consistency, adopt the language of *Cardinal Richlieu*, and say, "That
 " subjects with knowledge, sense, and
 " reason, are as monstrous as a beast
 " with hundreds of eyes would be." There being nothing more dangerous to an absolute monarchy, or a false faith, than an attempt to improve and enlighten the minds of those who are subject to the one, or educated in the principles of the other. While on the other hand, in a government formed on principles of liberty, and calculated not only to countenance and preserve, but even to secure and defend, the dignity, the rights, and privileges, of mankind ;
 and,

and, under the influence of a religion founded on the purest principles of divine revelation, there is nothing to fear from the knowledge and learning to which mankind can aspire. And pity it is, that any, among the children of men, should be suffered to want the proper means of advancing in virtue and knowledge!

POVERTY, though it may prevent a great part of mankind from attaining knowledge; yet can it by no means render the minds of men less capable of improvement. Nor is man the less regarded by his Creator either for his poverty or his ignorance. And shall those to whom the Almighty of his free gift, hath given more liberally all things to enjoy, refuse to promote and encourage (according to their power and ability) any thing that may tend to promote
the

the happiness, by increasing the knowledge of their fellow creatures? How might the laborious peasant, had he but enjoyed the advantages of education, have consoled himself under all the various hardships of life, by employing his vacant hours in the free exercise of his understanding—in furnishing and enriching his mind with the choicest treasure, and improving and strengthening his rational faculties in the pursuit of knowledge, in order to reform his manners, amend his life, and correct the errors of his judgment; instead of frequenting the ale-house, delighting himself in rioting and drunkenness; or mispending his time and destroying his health in revelling and wantonness, in dissipation and debauchery! Man, it should be remembered, is an active being, and must be employed. And where the mind is not properly prepared,

pared, and wisely disposed, to relish pleasures and enjoyments suitable to the dignity of its nature, where is the wonder, should it avert to those of sense, and take its fill of iniquity?

BE it then one principal part of education to render the future man qualified for the pleasures, and the amusements, as well as the toils, and the cares of life: To cultivate in the youthful mind an inclination for enjoyments superior to those of sense; such as are in their nature innocent and entertaining, in their kind instructive and improving; salutary in their effects, and permanent in their duration; such as will illuminate the faculties, soften the passions, ennoble the sentiments, humanize the heart, and render the soul gracefully sublime. While a generosity of temper, and an endearing carriage, through

through a life no less honourable than useful, will equally recommend and entitle our youth to the notice and protection of their superiors, the friendship of their equals, and the respect of their inferiors. They will hereby be prepared to meet adversity with a becoming fortitude, to encounter the disappointments and misfortunes of life, with true greatness of mind and firmness of resolution, without repining at their adverse fortune, or murmuring at those on whom the external blessings of life are poured with a more bountiful hand. While on the other hand, prosperity will be received with thankfulness, acknowledged with gratitude, and used with moderation—it will unfold to our view those hidden virtues of the heart which poverty had hitherto concealed from human sight; it will add weight to authority, influence

fluence to example, and dignity to humanity. But,

- As the advantages arising from learning and knowledge are particular as well as general, it behoves every parent to render the education of his children subservient to the attainment of them both. Excellence is the point at which every individual should be taught to aim. And "A particular attention, to the particular course of life, which they are afterwards to pursue, in their early studies and exercises, must be (says Mr. Sheridan) the best method to make each individual shine in his particular sphere."

All the actions of a rational being are supposed to be directed to some certain end, And all the inclinations and propensities of the human heart,

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seem

seem to be produced by the desire of attaining some present or future good. Ambition is an excellent stimulative; but, were there no prospect of excelling others in reward and dignity, ambition would lose its efficacy; and young people would cease to take pains to excel in any thing.

There was a time when an endeavour to promote a spirit of emulation was considered as the main business of education. Even parents were not then intrusted with the instruction of their own children: They were placed under the care of the best men that could be found, and were looked upon rather as the property of the whole common wealth, than of their natural parents; inasmuch, that a father could not dispose of any of his children, according to his own choice, judgment, or fancy, but was obliged to

to have them enrolled in certain companies and classes; where they were all subject to the same government and discipline; performing their exercises and recreating themselves together. And although a mode of government like this, is not altogether convenient, or worthy of universal approbation, yet is it such as merits no small degree of attention. The rigour of the institution was abundantly compensated for, by the happy effects which it was found to produce. A glorious emulation was hereby propagated with amazing success. This it was that gave rise to every thing that is accounted great, meritorious, and excellent, whether in letters, in arts, or in arms.

The only specious argument against encouraging in youth, a spirit of emulation, is, its tendency to produce in

the breasts of those who are subject to its influence, the passions of envy, hatred, and jealousy. But since there are no passions or principles of action, by which we are, or can be actuated in this life, so perfectly pure and refined, so entirely divested of all selfish views, as not to be, at least, as likely to produce some other vice, as emulation is to produce envy; we ought not to determine on a matter of such great importance, with too much precipitation. If a desire to excel in learning and knowledge has produced envy and jealousy; so also hath a zeal for religion produced cruelty and murder; but we are not on this account to conclude, that all zeal in religion is dangerous; or that every species of emulation is injurious. And if we must forego the use of one of the most vigorous and unwearied springs of action, because it is possible

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ble it may degenerate into envy or jealousy ; as well may we not only renounce the doctrine of the *Epicureans*, but even subscribe to that of the *Stoics*. After all, I must confess my inability to conceive how a laudable emulation can be productive of envy and jealousy, any more than a well-governed zeal can make a man cruel and revengeful. To reject emulation because it may produce envy, is to prevent the means of much good, in order to avoid the inconvenience of (comparatively speaking) an inconsiderable evil.

WHENEVER emulation degenerates into envy, it is not simply from a desire or ambition to equal or excel any one whose learning or abilities we esteem or admire ; but it proceeds from a culpable exercise of the passions in general, as well as of that

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one

one in particular. He therefore whose passions are properly governed, and whose judgment is rightly formed, will seldom envy, or be displeased at, the superior talents of other students, merely because he himself falls short of their attainments. And when we consider how much we are indebted to a spirit of emulation for the many advantages we enjoy, which were unknown to former ages; we shall see the greatest reason to recommend it as an admirable incentive to excellence and perfection of every kind. Zeal should be consistent with godliness; and emulation with universal love; and then no ill effects will arise, no dangerous consequences will proceed, from either the one or the other.

SECTION

SECTION VI.

THE parent who would cherish in his child an inclination for any particular pursuit in life, must not only endeavour to render it in every respect pleasing and agreeable ; but he must also cautiously guard against every thing that may tend to make contrary impressions on the mind of his son ; or that may deter him from qualifying himself for a pursuit that has been pointed out to him as deserving of his more particular attention. Above all, he must be more especially careful, that his son's diligence or industry in qualifying himself for any office, employment, or profession, be not imputable to a spirit of pride. An imputation which the ignorant and

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unskilful

unskilful are ever ready to bestow on those who endeavour to excel; and which the envious and malicious are happy to make use of to depreciate those talents which they cannot but approve. An imputation that has frequently extinguished the brightest flame for glory, and counteracted every incentive to learning. There being nothing more pernicious to a learner, than to have his zeal in the pursuit of knowledge or improvement, attributed to motives derogatory to the object in view. And it is highly probable, that he, to whom pride is imputed because he is endeavouring to excel, will never excel at all.

PRIDE is, in all its various forms, so truly odious and detestable, as to render

render the very imputation of it sincerely to be avoided, even by those, in whom its existence would least of all be suspected. No wonder, therefore, should an imputation of this kind produce so undesirable an effect in the tender minds of children and youth.

WERE we to form our opinions by observations on the generality of young people, we should perhaps be inclined to think, that they are, of themselves, entirely free from pride. There being nothing in this vice that can render it either pleasing, desirable, or profitable. Respect and esteem are what it chiefly aims at. A slavish submission, and a servile homage, are what it principally covets. And these are what children and youth least of all concern themselves about; unless
they

they have been taught to regard them as the only true and distinguishing marks of present pre-eminence, or the happy presages of future superiority. I shall not, however, enter into a field of argumentation to support an assertion which every man's observation will enable him to refute, should it be false. Suffice it to observe, that much care and caution should be taken, in attributing to pride, the efforts of a learner to distinguish himself by acquisitions that are laudable and praise-worthy: For if this be pride, I will venture to affirm, that it is a pride equally becoming the character of a man and a christian; a pride that reflects equal honour on all denominations and descriptions of men; and teaches them to regard with pity and compassion, the envy, the malice, and the censure of

of an ill-natured world—it is a pride that no one ought either to be condemned for, or destitute of—it is a pride that calls forth the noblest exertion of the rational faculties, enlarges the circle of useful knowledge, of moral virtues, and christian graces; and fits and prepares the youthful mind for the willing reception of every useful and valuable impression; and inspires it with a thirst for knowledge in opposition to all the difficulties that attend the acquisition of it. And who that beholds it in this view, sees not the necessity, not only of approving, but even of cherishing a flame so essentially necessary to inspire them with, and preserve in them, a desire of improvement? This alone it is that reconciles youth to a diligent, active, laborious, and uninterrupted application, as the only certain means (morally speaking) of improving

furing fuceefs. This it is that revives the drooping fpirit, refrefhes the weary foul, and amply compenfates for all the fatigues and difappointments to which a learner is unavoidably expofed. This therefore it is, that deferves our warmeft fupport, and fhould be the principal object of our moft ferious attention. It is this that gives life and vigour to every purfuit, and caufes an exertion of every fubordinate power. In proportion as this paffion is weak or ftrong, we may perceive an improvement in learning, to be an object of defire, indifference, or difguft. Let not then this paffion want that encouragement and fupport which it fo richly deferves. Neither let it fall a facrifice to any momentary gratification, any fudden guft of paffion, any unjuft, untimely, or imprudent admonitions or reproofs. Rather let it flourish under the benign

nign auspices of paternal affection and friendly advice; and let even its feeblest efforts meet not only with approbation, but with the warmest testimonies of parental favour. No improvement should pass unnoticed, no production unrewarded. "For wisdom that is hid, and a treasure that is not seen," or when seen, that is neither commended nor rewarded, "what profit is in them both."*

THE desire of being distinguished is a desire common to all men. It is in youth therefore that this desire should be carefully directed, and prudently encouraged to exert itself in such pursuits as are commendable and praise-worthy; otherwise it will probably take a wrong turn; and pro-

* Ecclesiasticus xli. 14. and xxi. 30.

due cause for uneasiness on the part
 of the parent, and repentance on that
 of the child. If it be imprudently
 diverted from the pursuits of virtue
 and knowledge, it will not on that
 account cease to influence the actions
 of children and youth, any more than
 it does the actions of men; but be-
 ing prevented in one course, it will,
 like a rapid current, which, meeting
 with an obstruction in its proper
 channel, without delay rushes into
 another, regardless of the bounds
 which art or nature had destined for
 its regular course, immediately break
 forth in a display of selfish cunning,
 youthful folly, and criminal irregu-
 larity, that will render them not only
 truly ridiculous in the eyes of every
 wise and discreet person; but a re-
 proach to their parents, a dishonour
 to society, and a disgrace to religion
 and

and morality. Nor will these marks of indiscretion end in youth. They will exist even in manhood; and lead on to objects that are in reality beneath their attention. It is said of *Domitian*, that his desires, after he had possessed himself of the *Roman* empire, turned upon catching flies. And the desires of children, if they are discouraged from, or rendered through neglect, unfit for pursuing noble and worthy objects, will, in all likelihood, turn on such as are not only useless and insignificant, but unlawful, indecent, immoral, and irreligious. Let every parent therefore, as he regards his own, or his children's happiness, be careful to fix their desires, as early as possible, on objects worthy of them; to reward, praise, and caress them, for every improvement or acquisition which

which those desires may lead to;
and liberally to encourage them; for
every advance they make in virtue
and goodness; as well as in learning
and knowledge.

SECTION

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empire, turned upon catching flies.
had possessed himself of the Roman
Darius, that his desires, after he

SECTION VII.

ONE of the precepts which Pythagoras, a very eminent heathen philosopher, gave to his scholars, was, "Always to choose the best course of life." This seems not only to have been a general advice, but also to have been delivered without any regard either to the *inclinations*, the *abilities*, or the *genius* of his scholars. His chief motive in enforcing it, seems to have proceeded from his knowledge of the influence of habit and custom over the *desires*, the *affections*, and the *dispositions* of men. His precept, considered in this point of view, is purely a prudential one, Always choose the best [the wisest] course of life—that which is

H most

most suitable to your respective circumstances. Prudence being ever considered by the antient philosophers, as the noblest and most comprehensive of all the virtues. So that *that* course of life, which a person's circumstances render most prudent for him to pitch upon, may well, by way of eminence, be called the *best course*. It being evidently the best course, which he can, consistent with the dictates of prudence, make choice of. The great inducement which we have to adopt the advice of this wise philosopher, is founded on the truth of the observation which he has annexed to it—"Choose the best course of life, *and custom will soon make it the most pleasant.*"

HOWEVER the natural propensities of a child may seem to tend to a particular branch of learning, trade, or employment,

employment, yet every day's experience may serve to convince us, that it is not impossible to direct them another way. The idea that it is, can but be productive of many evils. In the infantine age, natural inclinations and dispositions may be easily wrought upon. And it highly behoves all parents to watch with assiduous care, over these early emotions of the soul, before they acquire strength, and become uncontrollable.

It is well known that the natural shoots of a young tree, if they grow in an improper, or displeasing direction, may easily be trained in a better direction, from which, after due time and care, they will not easily be diverted; nor will they then be affected by their first bent. Much the same power as the skilful gardener hath over the young espalier, hath

the prudent parent over his own offspring. But,

SUPPOSING there to be an innate propensity in man, to any particular pursuit in life, this propensity must either be capable of being acted upon by the force of education, or not. And since the most attentive observer of mankind will not find this propensity invariably adapted to the several circumstances and situations of individuals; it follows, that a great part of mankind must either be guided by this innate principle, in opposition to all the maxims of prudence, discretion, and common sense; or, they must, unhappily, live under the influence of a desire, which, so long as it remains unsubdued, can serve no other purpose but that of tormenting them, and thereby rendering every other necessary employment or undertaking,

dertaking, that doth not exactly coincide with their natural inclinations, to the last degree irksome and displeasing ; and, moreover, because they cannot with propriety follow the object of their natural propensities, they are taught to disclaim all pretensions to excellence in all other departments whatever. But happy is it for us, that principles so destructive to the peace and good order of society, as well as to the happiness of individuals, owe their existence to the *sentiments*, rather than to the *experience* of mankind. That arguments of this kind have a very fatal tendency to excite despair, and extinguish industry, can neither be denied, nor disproved. Yet it is difficult to conceive any thing more incompatible with the wisdom of Providence, or the happiness of his creatures, than to suppose that a rational being, should, by any

secret and irresistible impulse of nature, the influence of which it is not in his power to prevent, resist, or subdue, be totally disqualified for excelling in such pursuits as are consistent with, and agreeable to, his rank and condition in life; merely because such pursuits do not correspond with, or appear to be suitable to, the propensities of his nature. To suppose this, and to adopt a mode of practice agreeable to a principle of this kind, would be, to invert the present mode of education, and to introduce nothing but confusion and misery, irregularity and distraction among men. An over-weening conceit would tempt many an one not only to believe, but even to assert with confidence, that nature had designed him for a much higher sphere than what he then moved in; and that it would be unnatural, vain, and imprudent,

imprudent, in him, to dispute her influence, or oppose her authority; merely because he was destitute of friends, of wealth, or of power. While on the other hand, but few would be found to have so mean, or so humble an opinion of themselves, as to suppose they were destined for the inferior walks of life. In a word, absurdity would reign unmolested, and inclination rule unrivalled. Subordination would soon become contemptible, and filial obedience ridiculous.

It may indeed be impossible *entirely* to root out a natural disposition or propensity, if any such there be; but it is a mistake, and a very dangerous one, to suppose that the natural disposition or propensity of a child, cannot be altered or changed. Both in the publick, and in the private walks

of life, we may plainly perceive that the dispositions of men do frequently change; and THAT *like* or *dislike* which appeared to be 'natural' in childhood, then loses its influence, and oftentimes becomes totally extinct. And, what is in itself liable to change, cannot surely be supposed to be incapable of being changed or acted upon, according to the will and desire of a parent. And when once a propensity (by the timely and prudent management of a parent) becomes a governing principle, it will be "a kind of new nature superinduced, and even as hard to be expelled, as some things which are primitively and originally natural."*

* Archbishop Tillotson.

To

To obviate an objection that the influence of the parent over the inclinations and dispositions of children, may prove a lasting source of uneasiness to them; it will be sufficient to observe, that "the mind, after having been habituated to any particular exercise or employment, not only loses her first aversion towards it, but conceives a certain fondness and affection for it."*

It argues a want of wisdom for a man to be discontented with that kind of life, or series of action, in which the choice or prudence of his parents, or his own necessities, may have engaged him; since it is a truth founded on experience, that it really is in every man's power, by use and application, to remove the unpleasant-

* Addison.

ness

ness that accompanies any kind of pursuit; and to render that, which at first was highly disagreeable, not only less painful, but pleasing and satisfactory.

“ THE relish of the mind is as various as that of the body, and like that too may be altered; and 'tis a mistake to think, that men cannot change the displeasingness or indifference that is in actions into pleasure and desire, if they will but do what is in their power. A due consideration will do it in some cases; and practice, application, and custom in most. Bread or tobacco may be neglected, where they are shewn to be useful to health, because of an indifference or disrelish to them; reason and consideration at first recommends them, and begins their trial, and use finds, or

“ or custom makes them pleasant.
 “ That this is so in virtue too, is very
 “ certain. Actions are pleasing or
 “ displeasing, either in themselves,
 “ or considered as a means to a
 “ greater and more desirable end.
 “ The eating of a well-seasoned dish,
 “ suited to a man’s palate, may move
 “ the mind by the delight itself that
 “ accompanies the eating, without
 “ reference to any other end: To
 “ which the consideration of the
 “ pleasure there is in health and
 “ strength, (to which that meat is
 “ subservient) may add a new gusto,
 “ able to make us swallow an ill-
 “ relished potion. In the latter of
 “ these, any action is rendered more
 “ or less pleasing, only by the con-
 “ templation of the end, and the
 “ being more or less persuaded of its
 “ tendency to it, or necessary con-
 “ nexion with it: But the pleasure
 “ of

“ of the action itself is best acquired,
 “ or increased, by use and practice.
 “ Trials often reconcile us to that,
 “ which at a distance we looked on
 “ with aversion ; and, by repetition,
 “ wear us into a liking of what pos-
 “ sibly, in the first essay, displeased
 “ us. Habits have powerful charms,
 “ and put so strong attractions of ea-
 “ siness and pleasure into what we
 “ accustom ourselves to, that we
 “ cannot forbear to do, or at least be
 “ easy in the omission of actions,
 “ which habitual practice has suited,
 “ and thereby recommends to us.
 “ Though this be very visible, and
 “ every one’s experience shews him
 “ he can do so ; yet it is a part, in
 “ the conduct of men towards their
 “ happiness, neglected to a degree,
 “ that it will possibly be entertained
 “ as a paradox, if it be said, that
 “ men can make things or actions
 “ more

“ more or less pleasing to themselves;
 “ and thereby remedy that, to which
 “ one may justly impute a great deal
 “ of their wandering. Fashion and
 “ the common opinion having settled
 “ wrong notions, and education and
 “ custom ill habits, the just values of
 “ things are misplaced, and the pa-
 “ lates of men corrupted. Pains
 “ should be taken to rectify these;
 “ and contrary habits change our
 “ pleasures, and give a relish to that
 “ which is necessary or conducive to
 “ our happiness. This every one
 “ must confess he can do; and when
 “ happiness is lost, and misery over-
 “ takes him, he will confess he did
 “ amiss in neglecting it, and con-
 “ demn himself for it: And I ask
 “ every one, whether he has not of-
 “ ten done so?”*

* Locke on Human Understanding.

WHEN.

WHEN parents consider how great an influence habit and use, custom and exercise, have over the passions and desires of men; and how much it is in the power of every one to apply a certain and infallible remedy against the assaults of unruly and imprudent affections; and not only to govern and subdue them; but also to make the very duties of his station productive of rational pleasure and delight, by an unremitting application of his talents to the main business and proper excellence of his calling; there is no such great cause for them to regret that they did not, or that they had not ability to dispose of their children according to the apparent brilliancy of their parts, or the seeming fervency of their inclinations. In every station happiness is within their reach; and if they are wilfully negligent of the proper means of acquiring

quiring it, the fault is then their own; and by no means to be retorted on the parent as an act of indiscretion; or an infringement on *their* liberty of choice.

From what has been said, it appears, that men can, if they please, not only reconcile themselves to, but make themselves contented and happy in, their respective stations. The notion that they cannot do this proceeds from their having accustomed themselves to a wrong association of ideas; whereby they have connected the idea of some real or seeming good, which they would obtain, with the idea of some particular calling; and thus, erroneously, considered every employment which does not afford them at least an equal prospect of obtaining the good in view, as incapable of affording them that degree of pleasure

pleasure and satisfaction which they
 had promised themselves from that
 pursuit, by which, their desires were
 first of all excited. Thus do they de-
 ceive themselves, by supposing that
 the good they have in view, can only
 be obtained by this or that particular
 trade or profession: Whereas the same
 good, it is likely, may be obtained by
 a variety of means. For, as many
 lines may, with equal facility, be
 drawn from the circumference of a
 circle to its centre; so many pur-
 suits in life, may be made to con-
 tribute to the attainment of the
 same desirable end. And it is a mis-
 take to suppose, that honour, riches,
 happiness, or fame, can only be ac-
 quired by the application of our ta-
 lents to that particular employment
 in life, which we are, above every
 other, anxious to engage in. So
 again, it is a mistaken supposition
 which

which excludes the idea of pleasure from some one kind of bodily labour, and connects it with some other. Labour is, perhaps, no otherwise pleasing or desirable to men, than as it contributes to the attainment of the end which they have in view. Hence it happens, that men, who have no other end in view, but to procure for themselves and their families the necessaries of life, do, so long as they perceive a probability of attaining that end, exert, with the greatest degree of pleasure, every endeavour to obtain by their industry what they have no other means of acquiring. But if, after repeated trials, they find themselves unequal to the arduous task, they cease to experience that pleasure and satisfaction, which was wont to reconcile them to labour, and allure them to diligence. Industry then only becomes truly painful, when it

ceases to procure us the end we are labouring for! So that he, who supposes wretchedness, discontent, and misery, to be the lot of the poor and laborious, and by a mistaken association of ideas, connects pleasure, happiness, and enjoyment, with riches, honour, and power, if he does but look abroad into the world, and draw his observations from realities instead of appearances; will, most assuredly, be convinced, that he hath judged very erroneously concerning the happiness of the rich, and the misery of the poor; even where the affluent circumstances of the former, will not permit a man to doubt of their being in situations agreeable to their choice; and where the penury and indigence of the latter, is a convincing proof that they were compelled to labour by necessity, rather than determined by choice, by inclination, or desire. Yet,

" Who,

" Who, on the one hand, is more
 " completely wretched than the miser,
 " raking up and pining over his ill-
 " gotten wealth ; or the man of plea-
 " sure, who dissipates his fortune and
 " destroys his health ?" Or, " Who
 " on the other, has more real enjoy-
 " ment of life than the sturdy plough-
 " man, that goes out whistling to his
 " team in the morning, and returns,
 " if possible, more blithe and joyous
 " to his wife and children, and fire-
 " side in the evening ? Nay, where
 " shall you find a man in high life
 " half so merry as the cobbler in his
 " stall, or the taylor on the board,
 " who cracks his jokes, and laughs
 " and sings from six in the morning
 " to eight at night ?" And if, to
 these observations, we turn our at-
 tention to the influence which exter-
 nal objects have on the human pas-
 sions, it will appear, that mankind

are no otherwise disposed to any particular pursuit in life, than as it appears to be instrumental to some real or seeming good, which they are solicitous to obtain. And that their inclination or desire for any particular profession or employment, is occasioned by the contemplation of some object from without ; and not by any natural or inherent disposition of their own, existing antecedent to that inclination or desire.

SECTION

SECTION VIII.

HOW strong a propensity soever a youth may discover to any particular sphere in life, we are not from thence to infer, that his natural talents are, on that account, particularly calculated for that particular sphere.

To *follow nature* is a famed dictate. It was the advice which *Cicero* received at the Oracle of *Delphos*. But a predominant passion for any particular office or employment in life; or, an ardent desire to gain the applause of mankind, if originally indulged, are not easily overcome by the most salutary advice that man can give. Not

all the oratory of the famed *Theſſa-
lian** could ſubdue the unbounded
ambition of *Pyrrhus*; or induce him
to abandon his imaginary conqueſts.

“ Sooner that hero’s ſword the world had
“ quell’d,
“ Than *reafon* his ambition.” †

Nor was the ambition of *Pyrrhus*
greater than that of *Cicero*. It was
the avowed intention of the latter to
render his name glorious. To know
how he might arrive at the very ſum-
mit of glory, was his ſole intention
in conſulting the oracle at *Delphos*.
Nor was he a little diſappointed at
the answer he received; which was
not only contrary to his expectation,
but evidently tended to oppoſe his in-

* *Cineas*.

† *Young’s Night Thoughts*.

clination.

clination. In order, however, to obey the instruction that was given him, he declined engaging in publick offices, and applied himself to pleading, in which he soon excelled all his contemporaries. But,

FROM an attentive review of *Cicero's* attachment to different pursuits, it appears as though it would have been no easy matter for any person to have foreseen wherein he would principally have excelled. Yet, from his conduct after attending the oracle, it is not to be doubted, but that he himself was well acquainted what course of studies to pursue, in order to comply with the advice he had received, although at that time he was wholly inattentive to those studies which afterwards conducted him to that glory he was so ambitious to obtain. And

had the oracle he consulted been as partial to his inclination, as he was willing to suppose it would have been, it is probable he might totally have sacrificed his ambition to his folly.

To follow nature, and to be led by nature, are two very different things. The Spectator, * however, speaks of them as synonymous terms. He that follows nature enjoys a certain liberty of choice. He that is led by nature may be conducted he knows not whither. To follow nature is to attempt at no pursuits which we are not, or which, consistent with the principles of human prudence, we cannot be qualified for. To be led by nature, is to have no choice of our own. For nature, we are told, "will do no-
thing by compulsion and con-

" straint ; and if we are not satisfied
 " to go her way, we are always the
 " greatest sufferers by it." And
 yet we read of men who have ended
 in their sphere of life, who never en-
 tertained even the remotest idea of
 the propriety, much less the absolute
 necessity, of being led by nature.
 The eloquence of *Demosthenes* will not
 be disputed, and yet this celebrated
 person was not led by nature to study
 the art of pleading. Nay, so far was
 nature from favouring his inclination,
 that she had thrown almost insur-
 mountable obstacles in his way. He
 had a natural imperfection in his
 speech, a shortness of breath, and a
 weak voice ; all which contributed,
 in no small degree, to render him con-
 temptible. Nor did he at first escape
 the ridicule and derision of his audi-

Spectator, No. 404.

ence.

ance. Yet by his peculiar mode of
qualifying himself for the calling he
had engaged in, and by the diligence
and labour which he endeavoured
to overcome the defects of nature, he
became one of the greatest orators the
world had ever produced.

His inclination, and his applica-
tion to oratory were occasioned by in-
cidents equally adventitious. The
latter was with a view of recovering
his own private estate. The former
was occasioned as follows:—*Calli-*
stratus, the orator, being to plead
in open court for the city of *Oro-*
pus, the expectation of the issue of
that cause was very great, as well
for the ability of the orator, who
had then a flourishing reputation,
as also for the fame of the action
itself. Therefore *Demosthenes*, hav-
ing heard the tutors and school-
masters

" masters agree among themselves to
 " be present at this trial, with much
 " importunity persuaded his tutor to
 " take him along with him to the
 " hearing; and he having some ac-
 " quaintance with the door-keepers,
 " easily procured a place where the
 " boy might sit unseen, and hear
 " what was said. *Callistratus* having
 " got the day, and being much ad-
 " mired, the boy began to look upon
 " his glory with a kind of emula-
 " tion, observing how he was courted
 " on all hands, and magnified by the
 " multitude. But much more did he
 " wonder at the force of his elo-
 " quence, able to subdue and win
 " over any thing. From this time,
 " therefore, bidding farewell to all
 " other sorts of learning and puerile
 " disciplines, he now began to exer-
 " cise himself, and to take pains in
 " declaiming, as one who meant one
 " day

"day to be an orator." And so great an influence had the oratory of *Calistatus*, and the honour which he acquired, on the passions and inclinations of *Demosthenes*, that he thought no labour too great, no application too severe, to arrive at such eminence. His desires were excited, and those desires produced industry, and secured perseverance. Discouragements served but to render him the more attentive to the qualifications he should possess. Not content with the instructions he had received from eminent masters, nor with his own extraordinary industry, finding himself unable to gain the acceptance, much less the applause of the people; he made himself a place under ground, to which he would every day retire to form his action, and to exercise his voice; and in which he would continue for two or three months together, shaving one half

half of his head that he might be ashamed of going abroad, although he might greatly desire it. Nor was this all: Every intervening occurrence he made subservient to his studies. "As soon as he was parted from his company, down he would go into his study, and run over every thing in order as it had passed, and the reason that might be alledged for and against it. And such speeches as he was present at, he would recollect with himself, and reduce into periods; and whatever others spoke to him, or he to them, he would correct, translate, and vary several ways." In a word, he was looked upon as a person who owed all his excellency as an orator to labour and industry, rather than to any great natural talents. "His inarticulate and stammering pronunciation he overcame and rendered

" more

" more distinct by speaking orations
 " with pebbles in his mouth : His
 " voice he exercised by discoursing
 " and pronouncing speeches or verses
 " when he was out of breath with
 " running or going up steep places.
 " And in his house he had a large
 " looking-glass, before which he
 " would stand and repeat his decla-
 " mations." So solicitous was he to
 acquire that fame and popularity him-
 self, which he had, with so much plea-
 sure and satisfaction, heard bestowed
 on another ; and to which, his desire
 of becoming an orator was first ex-
 cited.

So now then how much the indu-
 stry and application of children de-
 pend on the fervency of their attach-
 ment to such callings as their inclina-
 tions are fixed upon ; and, seeing how
 much it is in the power of the pas-
 sions

sions, when once excited, to render them diligent in qualifying themselves for the proper discharge of those callings; notwithstanding their talents; and even their bodily infirmities, afford, at first, but little hopes of success; parents have every thing to hope for and expect, from an unremitting endeavour to beget and preserve in their children, an early inclination for such pursuits as they may think proper to make choice of for them. And,

From what has been said, it will appear,

First. That the natural talents of children, may, generally, and for the most part, be made subservient to their desires.

Secondly. That the desires and inclinations of children, can afford to parents, no certain rule, by which they may judge of their children's natural talents.

Thirdly. That the inclinations of children, if the passions that give rise to them are not properly governed and wisely restrained, will at all times be subject to change from a variety of causes, as tedious to enumerate, as it would be difficult to avoid. And,

Fourthly. That such arguments as are intended to prove the necessity of being led by nature, are rather plausible than true.

or **Superior natural talents** will not justify youth in aiming at superior stations in life, so long as they want the means of acquiring such qualifications

tions as are essentially requisite to furnish them with a competent knowledge of the several branches of learning that are intimately connected therewith. Nor will occasional incidents, unavoidable misfortunes, or even common *decency*,* fail, sometimes, to render it imprudent for parents to suffer their children to aspire to some callings in life, although their intellectual faculties may appear to be more particularly calculated to enable them successfully to discharge the several duties of those callings.

WHERE the parents of children are possessed of large fortunes; or where the education of children, and the

* That is, *decency*, which is agreeable to our state, condition, or circumstances; whether it be in behaviour, discourse, or action.

WATTS'S LOGICK.

K

disposing

disposing of them, are at the will and
 pleasure of a nation at large, or the
 like, there may be no small degree of
 propriety in appointing " certain tri-
 " ers or examiners to inspect the na-
 " tural abilities of every particular
 " boy, and to allot him the part that
 " is most suitable thereto;" yet even
 in this case, those triers or examiners,
 may not, without great care and cau-
 tion, be able to direct the inclinations
 of each particular boy, to the part he
 is most fit for. To discover the na-
 tural talents of children is one thing:
 To direct them to any particular ob-
 ject is another. Nor is it of greater
 moment to know the former, than it
 is to perform the latter; for where
 the last is neglected, the first is sel-
 dom, if ever, crowned with any con-
 siderable advantages; there being no
 natural or necessary connection be-
 tween the abilities and the inclina-
 tions

tions of children. The same rule of propriety therefore that marks the character of a prudent man, will be invariable adhered to by the discreet parent; who will spare no pains to qualify his children for such pursuits as he thinks it expedient to direct their attention to. He will follow nature in the disposal of his children; but he will by no means commit them solely to her direction. He will not teach them to attempt an eagle's flight with the wings of a wren; neither will he, because they seem possessed of shining talents and a promising genius, be induced to direct their attention to such a station in life, as it is out of his power to have them qualified for. He will endeavour to impress on their minds favourable ideas of the object he intends they shall pursue; and he will

be happily convinced, that by making use of proper methods, there will be but little reason for him to complain of the insufficiency or intractability of their natural talents.

SECTION

SECTION IX.

THE advice which *Epicletetus* gave to young beginners in philosophy, if rightly applied, will afford an excellent lesson to all parents, in the matter of restraining the desires of their children. He by no means thought it to be either safe or convenient to indulge those young beginners in any desires at all, 'till they had been first of all properly informed what objects they ought to fix upon. Nay, he advised them wholly to lay aside all desires, as the best preservative against attaching themselves to such things as might be out of their power. Nor was this all. He assured them that if they would even restrain their desires to fit and proper objects,

such as came within their power, that even then, to indulge them in those desires, would be a liberty, which their youth, or want of knowledge and experience, would render imprudent. And, however contrary it may appear to the sentiments of parental affection, the denying of children and youth, in matters that respect their future happiness and welfare, a liberty of choice, is one of the most likely means effectually to preserve them from fixing their affections on improper objects. But, at the same time that we deny them a liberty of choosing for themselves, we should not suffer them to be destitute of a proper object, to which they may principally direct their thoughts and their studies; on which they may fix their inclinations and their affections; and from which they may be taught to expect such rewards and encouragements as

are

are due to modest merit, and industrious application.

THE desires of children merit the immediate attention of every parent. And as all desires are feeble in the moment of their birth, they may then be easily and effectually suppressed; but if they are once indulged, or even connived at, it will be difficult either to extinguish or counteract them. It is desire that excites the passions, and governs the inclinations. For every desire is an effort of the soul to obtain or possess the thing desired. And this effort discovers itself by its influence on the passions; each of which it renders busy and active in the pursuit of its object. One of the first objects, then, of a parent, must be, to beget and excite such desires in his children, as

are agreeable to him; and to suppress and subdue such as are not.

THE first desire which parents should endeavour to beget in their children, is, a love of praise. Children are, even from their infancy, fond of being caressed, commended, rewarded, and taken notice of. Do they perform an action that procures them the applause of their parents, that applause is no sooner bestowed, but the action is repeated; and every faculty is exerted to deserve it. In a word, a parent may soon convince himself of the efficacy of this passion in co-operating with all his endeavours, if he will but take the pains to excite it to a just and proper degree, where its influence may contribute to fix the attention of his children on, to confirm their attachment to,

to, and to strengthen their desires for, the object proposed.

“ The *love of praise* is planted to protect

“ And propagate the glories of the mind,

“ What is it but the *love of praise*, inspires,

“ Matures, refines, embellishes, exalts,

“ Earth's happiness? From *that*, the delicate,

“ The grand, the marvellous, of civil life.”

To the influence of this stimulating principle, a parent will owe much of his success, in inspiring his children with a love of any pre-determined mode of life. It is therefore, greatly his interest, to beget, to cherish, and to cultivate it. And,

Next to the desire of obtaining praise, children should be taught to love and desire such pursuits as their

* Young's Night Thoughts, Night the 7th.

parents

parents may think proper to make choice of for them. But,

PRIOR to the endeavours of a parent to inspire his children with an inclination for any particular calling, it will be expedient for him to form a fixed and determined resolution concerning the pursuit which he intends to engage his children in; and to propose it as early as possible, as the worthy object of their more particular attention. For, by so doing, he will be able to keep the desires, the passions, the inclinations, and the attention, of his children, steadily and uniformly fixed upon one certain object; and thereby prevent, in a great measure, any sudden or disagreeable change of disposition, or abatement of desire. But where there is any wavering on the part of a parent, a stability of sentiment and inclination cannot

cannot be expected on that of the child.

A **FIXED** and **determined** resolution, is not, however, the only thing necessary to prevent all levity of disposition, and mutability of choice. A wise and discreet government of the minds and wills of children is likewise necessary. For the mind and the will, being the two governing faculties, the passions will be, in a great degree, subject to their influence and controul.

The government of children is a matter of the greatest moment. The many difficulties, dangers, errors, and miseries, to which youth are every day exposed, sufficiently evince, not only the propriety, but even the necessity, of enforcing such an authority as may produce obedience. The authority of a parent is the natural safeguard which

which Providence hath appointed over youth. The establishment and exercise of it, is absolutely necessary to secure filial obedience. For, no sooner do parents resign their pretensions to govern, than children forget their obligations to obey.

THAT a parent may be able to make his authority instrumental to the cultivation of a particular disposition or inclination, he should, by a wise indulgence, a prudent familiarity, and a discreet condescension, endeavour to establish an influence over, by begetting confidence, love, and affection in his children. Those who obey only because they must, afford no very pleasing proof of their affection. If a command is reluctantly complied with, or unwillingly obeyed, it is a plain indication that the person commanding has not that influence

influence on those he commands, which every parent would wish to have over his children. But,

Such an influence as it is necessary for a parent to have over his children, in order to inspire them with a love of any particular mode of life, must derive its existence from, and owe its preservation to, the union of *love* with *fear*. And if a parent, how much soever he may love his children, is negligent in securing *their love*, his authority may perhaps receive no diminution, but his influence over their sentiments and affections will seldom be found to exist any where, save in his own imagination.

After having formed a fixed and determined resolution, and established an authority founded on principles of love, veneration, and awe, and calculated

culated to influence the *heart* and *affections*, as well as the *conduct* and *actions* of children; it will be necessary for parents, in order to render their subsequent endeavours to cultivate in their children a disposition to, and to inspire them with a love of, or an inclination for, any particular mode of life, successful, or consistent with

First. To pay an early attention to the opinion of their children concerning it. It being from the good or bad opinion which children form of themselves of a thing, that we find them inclined to love or to hate, to desire, or to avoid it. If therefore they have conceived an opinion no way favourable to the station they are to fill, the first business of parents must be to remove that opinion, and to establish another more free from prejudice; for they will never be able to

to excite desire while their children are under the influence of an opinion that naturally produces disgust. But, in removing one prejudice, it is necessary to use some caution that they do not establish another. Parents certainly may represent any pursuit to which they would attach their children, as pleasing, as agreeable, and as desirable, as they can; but under a pretence of doing this, they ought not by any means to undervalue pursuits equally useful, respectable, or honourable. For, notwithstanding it may be, as indeed it really is, very easy to prejudice young minds against any particular profession, trade, or employment, we should, nevertheless, remember, that it is a very difficult matter to prevent its influence from extending to *persons* as well as to *pursuits*. Nor can we offer a greater affront to the judgment of our children, than

than to suppose that they will hereafter be pleased with us for having imposed on them by any false representation of persons or things. Children, in whatever point of view we place them, are entitled to truth. And it is an important part of a parent's duty to preserve them from errors of judgment and opinion.

Secondly. To direct some part of every day's conversation to the pursuit which children are intended to follow—to point out to them the advantages resulting from those pursuits—to enumerate the happy consequences which are known to have been derived from an attachment to them—to represent such attachments as the source of every thing truly desirable—to dwell upon such characters as have excelled in those pursuits—and—to select, for their frequent perusal

rufal and entertainment, fuch parts of biography as may concur to impreff on their minds ideas of excellence, fuitable to the calling they are to engage in—fuch as may contribute to fix the imagination on the attractions of thofe objects, to which parents would direct the attention of their children.

Thirdly. To guard againft and refute all fuch arguments as may tend to render the mode of life, which children are intended to purfue, an object of ridicule and contempt. And,

Fourthly. To form in the minds of children and youth fuch an affociation of ideas, as may render their inftructions, their recreations, and all other intermediate purfuits, happily inftrumental to the furtherance and completion of the end in view.

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By the concurrence of these, and such other necessary means, as will occur to the judicious parent, it is presumed, that it will be no very difficult task, to induce children to embrace and pursue, with as much pleasure, avidity, alacrity, and success, the object of their parent's choice, as they would have done the object of their own; and, as effectually to secure their attachment to, and perseverance in, the former, as the latter.

The established mode of education is but ill adapted to the purpose of inducing children to pursue with pleasure, and success, the object of their parent's choice, as they would have done the object of their own; and, as effectually to secure their attachment to, and perseverance in, the former, as the latter.

CONCLUSION.

CONCLUSION.

THE utility of an early determination of parents concerning the future professions or employments of their children, must be obvious to every person who attentively considers the many good effects which such a determination is calculated to produce. But admitting both its utility and propriety, it is probable that the whole business of inspiring the minds of children with desires, and qualifying them with instructions, more peculiarly suitable to that determination, will be but slightly attended to, by any, except parents themselves.

THE established mode of education in publick schools, is but ill adapted

to promote, or even to assist a parent in a work of this kind. I cannot however but think, that a reformation in the present mode of education might be easily effected (not indeed by the feeble efforts of some few teachers of youth, but) by the united patronage and encouragement of the publick in general, or of parents in particular. Teachers, it may be fairly presumed, are not so much concerned on account of the unvaried plan of education, which is so generally adopted, as parents are, and even ought to be, on account of its tendency to retard the progress of their children in such studies as are likely to be more particularly advantageous to them.

There are studies and instructions peculiarly suitable to every employment and profession. A method of education, adapted to such peculiar suitability,

suitability, must ever be esteemed an
 object of considerable importance.
 The present indiscriminate manner
 of instructing youth has custom for
 its support, and the example of many
 ages for its justification. And, ab-
 surd as it may in many respects really
 be, it is an absurdity to which we have
 been reconciled by use. It is an ab-
 surdity to which parents themselves
 have been formerly accustomed. They
 therefore may think but little of its
 impropriety. It is an absurdity to
 which masters, when scholars were
 familiarized; and that familiarity has
 at once made it easy and natural. Ef-
 fectually to rectify such an absurdity,
 it must be made an object of publick
 concern. And, however backward and
 averse the generality of men may be
 in departing from an established mode
 of education, it is presumed, that every
 individual among them will allow;
 that, in every plan of education, the
 understanding

understanding and the judgment of children should be principally exercised in such studies, and their time employed about such acquisitions, as are likely more especially and expeditiously to qualify them for their several future occupations, callings, or professions; and to enable them to fill, with becoming grace and propriety, those stations for which they are intended.

When the plan of publick education is founded on principles calculated to “ shape the talents of youth
 “ in such a way as will best fit them
 “ to become good subjects, and useful members of our free constitution, by preparing them properly
 “ for the discharge of their several
 “ duties in the several spheres, professions, and offices of life, into
 “ which their lot may cast them,” or to which they may be directed by the
 choice

choice of their parents ; both children and parents will then experience, in a much greater degree, the good effects of an early determination, than it is possible for them to do at present. But, in the mean while,

THE happy consequences that will result from the endeavours of a parent to govern, to regulate, and to direct, the passions and the inclinations of his children, will sufficiently recompence him for all the labours and difficulties attendant on so arduous and so necessary a task : And, by tracing out their several causes, and observing their effects, their influences on human affairs, and the various purposes which they serve ; in the life of man, he will be able to make them highly instrumental both to his own happiness, and to the happiness of his children.

T H E E N D.

